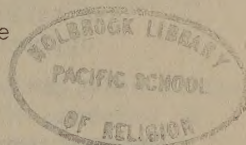


No. 376 - October 30, 1970

## IN THIS ISSUE:

World Conference on Religion and Peace  
Korean Christian Church in Japan Issues Statement  
Family Seminar to Deal with Danchi Life  
Telecast of "Freezing Point"  
Postwar Situation in Indochina  
Japan Christian Center Dedication  
Ecumenical Christmas Poster Available  
"Black, White, Red and Blue" Drama Performance  
Telephone Counselling  
Demise of YMCA National Student Committee  
Lutheran Missionaries Meet  
Asian Church Women's Conference  
Lutherans-Anglicans Confer on Urban-Industrial Issues  
"Kyodan Normalization" Group Plans Rally



## RELIGIONISTS AFFIRM RELIGION'S RESPONSIBILITY FOR THIS WORLD by Helen Post

Blue-turbaned Sikh, Orthodox priest with flowing hood and robe, fez-wearing Muslim, shaved head Buddhist monk, business-suited rabbi, clergy-collared Protestant, crucifix-adorned Catholic archbishop, orange-robed swami with encased holy staff--they were all there. This was felt to be the first achievement of the World Conference on Religion and Peace held at the International Conference Hall in Kyoto Oct. 16-21.

For six days 285 persons from ten major, and some smaller, religions, and from 36 countries, listened, ate, talked, prayed, and sometimes argued together, and this was considered the second achievement. And at the end of six days of plenary sessions and workshops, the Conference projected a Message and statements on Development, Disarmament and Human Rights, as well as resolutions on Vietnam, the Middle East and Southern Africa, that exceeded the hopes of many participants in their pointedness and comprehensiveness. The reports appeared to indicate considerable consensus that man's physical and social needs, as well as his spiritual condition, are the proper concern of religionists and religion.

Finally, the Conference voted to continue its efforts in the form of a 'new inter-religious world body called [tentatively] the 'World Conference of Religion for Peace.'" Tall able Archbishop Angelo Fernandes of India, who served as president of the Kyoto Conference, was named to the new executive committee, as were Kyoto Conference Vice Presidents Rev. Nikkyo Niwano of Rissho Kosai-kai, Dr. Dana McLean Greeley, veteran Unitarian-Universalist peace worker from the United States, and Rev. Toshio Miyake, Konko-kyo. Dr. Homer A. Jack, also Unitarian-Universalist from the United States, secretary-general of the Conference, was named secretary-general of the international secretariat, looking to the evolution of an international structure.

The Conference Message enumerated principles that the men and women of diverse religious backgrounds found they shared:

- a conviction of the fundamental unity of the human family, and the quality, and dignity of all human beings;
- a sense of the sacredness of the individual person and his conscience;

## EDITORIAL COMMITTEE:

John M. Nakajima, Helen Post, Stan Manierre

Subscription rates : Japan ¥1,000 Airmail \$5.50 OVERSEAS Seamail \$3.50 SINGLE COPY ¥30

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WORLD CONFERENCE ON RELIGION AND PEACE (continued)

- a sense of the value of human community;
- a realization that might is not right; that human power is not self-sufficient and absolute;
- a belief that love, compassion, selflessness, and the force of inner truthfulness and of the spirit have ultimately greater power than hate, enmity and self-interest;
- a sense of obligation to stand on the side of the poor and the oppressed as against the rich and the oppressors;
- a profound hope that good will finally prevails.

Persons came to the Conference as individuals, not necessarily as representatives of their respective organizations. Thus, what the Conference is able to accomplish, whether for peace, development, human rights or inter-religion dialogue, depends to a large extent on what participants do when they return to their own geographical areas, their particular spheres of influence, their own religious families.

The workshop papers went farther than many statements of their kind, (leading some people to wonder whether delegates knew what they were approving). They reflected the varied composition and concerns of the Conference, drawing examples from various parts of the world (i.e., the teeming slums, the savelaf and the nocambo when speaking of subhuman living situations; recognition of the Peace Constitution of Japan when speaking of disarmed nations). Some paragraphs contained sharp criticism of the practices of Western nations in relations with less developed countries and of Christianity in particular for not being critical of the misuse of power; other paragraphs criticized religions for supporting suppressive traditions and structures that retard development in some countries.

Papers attempted to combine progressive future goals with concrete steps. The Disarmament paper declares total disarmament to be the immediate need of the world. It goes on to list specific immediate steps, including banning the sale of arms from one country to another, not occupying other countries with military forces or conducting maneuvers in another's territory; not entering into military pacts.

Youth delegates (and they, like women delegates, were in short supply), felt that recommendations were not concrete enough and that confrontation was too often avoided. In a statement of their own, they said, "young people are beginning to get skeptical of conferences which merely pass pious resolutions without formulating programmes of action".

Japanese participation was most apparent in the role of Rev. Niwano of Rissho-Kosei-kai on the preparatory committee and in the services of Rev. Shuten Oishi, Soto Buddhism, as joint secretary, and Rev. Toshio Miyake, Konkokyo, on the staff. Approximately two-thirds of the total budget of more than \$300,000 came from Japan, and the largest share of this from Rissho Kosei-kai, which also supplied most of the office and guide staff. Their members were less involved, however, in workshops or on the floor of the plenary. Prof. Kinhide Mushakoji and Prof. Yoshiaki Iisaka served as workshop leaders, but in general the verbal participation of Japanese delegates was slight, except when the discussion touched a raw Japanese nerve, such as their strong support for upholding the principle of non-violence without justifying violence in cases of extreme oppression, or in a dispute that arose (among Japanese delegate themselves) over the matter of threats to the Japanese Constitution.



KOREAN CHURCH IN JAPAN CALLS FOR RESIDENCY RIGHTS FOR KOREANS HERE

Korean Christians in Japan included a call for permanent resident status in a statement issued at the church's General Assembly, in Kyoto, Oct. 14-15.

"Today 610,000 Koreans in Japan are seeking various goals in accord with their particular political positions," the statement says. "Some of us are involved in efforts to attain permanent resident status in Japan. Others are attempting to change their status from citizen of Republic of Korea to that of North Korea."

The right of permanent resident status should be extended to all, the statement claims, because of 1) the historical causes that underlie the presence of Koreans in Japan and 2) the sweat and blood Koreans have poured out in making their contribution to Japanese society. At the same time, gaining permanent resident status is related to demands for equal and just welfare treatment for Koreans.

The introductory statement lifts up the theme, "Forward, Following Christ into the World" as directing the church's witness. "Thanking God for His Providential work in history, we reaffirm the basic posture of mission as being that of each Christian bearing his responsible role in transforming society, as a consequence of his affirmation of faith in the Gospel."

The statement expresses deep concern for the unity and common bonds that tie all Koreans in Japan together as a people and asks that refusal of permanent resident status to some for political or other reasons not become a cause for discrimination against Koreans as a people. The statement also expresses anxiety over the direction that Japan will take as a nation and calls for intercessory prayers for the nation of Japan, that it might find the proper direction for the future. It expresses opposition to the Yasukuni Shrine nationalization bill and the new Alien Immigration Bill on the agenda of the Diet. The latter, it says, "fails to guarantee the basic rights of aliens residing in Japan, the majority of whom are Koreans, and violates the dignity and freedom of man, conferred by God, His Creator."

Sponsorship of the new Community Center at Ikuno-ku in Osaka, where a heavy concentration of Koreans has resulted from urbanization, is cited as a "symbol of our determination to participate responsibly in the community which we love." Sponsorship of the Ikuno Center by the small Korean Christian Church (6,000 members in all) has attracted the admiration and support of the wider Christian and non-Christian community in Japan. The central committee of the National Christian Council recently recognized it as a project demanding utmost concern and positive action.

FAMILY SEMINAR TO DEAL WITH DANCHI LIFE

Families who are residents of danchi or newtown are invited to participate in a two-day family seminar at Kansai Seminar House. Nov. 22-23.

The goals of the Seminar are:

1. To examine some of the problems of raising children in the danchi environment.
2. To begin to discover together some approaches and ideas to help parents cope with the special problems of danchi life. (continued)



FAMILY SEMINAR TO DEAL WITH DANCHI LIFE (continued)

3. To begin to expose present and potential community leaders (not necessarily only Christians) to the goals and programs of the Ecumenical Danchi Mondai Kenkyukai and to stimulate them to perceive a positive leadership role for themselves in their own danchi and newtown.
4. To provide a relatively low-cost weekend away from home for danchi families which combine opportunities for study, discussion and recreation.

To enable families to attend as families, child care staff and facilities will be provided to free parents for full participation in the seminars program. A lecture by a leading child psychologist, discussion of common problems, panels by danchi residents and specialists in danchi problems who are also danchi residents, recreation for children and adults, and family worship are being scheduled.

The Seminar is sponsored by the Kenkyukai, a voluntary organization of pastors and others concerned with danchi life and problems. On Nov. 2, the same group is scheduled to visit, and take up as a case study, Kori Danchi, one of the early efforts in housing complexes.

Information about the Kenkyukai's activities in general and about the Family Seminar in particular can be secured from Miss Kawakita, Yodogawa Zenrinkan, Senri Branchi, 1-2 Takemidai, Suita-shi, Osaka. The study sessions are conducted in Japanese, with English translation.

LUTHERANS SPONSOR TELECAST OF "FREEZING POINT"

Freezing Point, Ayako Miura's award-winning and extremely popular novel, is being televised in a series of thirteen weekly broadcasts over a five-station network under the sponsorship of the Japan Lutheran Television Committee.

Explaining the purpose of the church's sponsorship of series, the Rev. Toru Shiba of Lutheran TV Productions said, "Freezing Point is very timely. In the 1969-1970 season we sponsored The Long Slope which was about man's quest for a life of integrity. Now in Freezing Point the focus shifts to a deeper level, man's inner struggle with himself, or, in Christian terminology, the problem of Original Sin. We're fortunate to have the novelist appearing on the broadcasts. She will not only enhance the understanding of the story, but also help bridge the gap between imagination and the lives of the viewers."

Freezing Point can be seen on Saturdays from 1:00-2:00 p.m. over Channel 10 (NET), HTB in Hokkaido, FCB in Fukushima, CTV in Nagoya, and KSB in Takamatsu. The series will run from Oct. 3 through Dec. 26.

The television ministry of the Japan Lutheran Television Committee is a joint venture of all Japanese Lutherans. It is assisted financially by the Lutheran churches in America and Europe and utilizes the name of the Japan Lutheran Hour, which has been broadcasting over radio since 1951.

WORLD CONFERENCE ON RELIGION AND PEACE (continued from page 2)

From the immediate perspective, the Conference seems an important step in interreligion cooperation, and this in itself may prove to be quite as positive an advance in the direction of peace as will the measure for building the "infrastructures" of peace. But this development-human relations-disarmament triad did provide a meeting ground and exposed many convictions that cut across religious divisions.

The lectures, reports and resolutions will eventually be published by the conference in book form.



NCCJ COMMITTEE CONFERS ON POSTWAR SITUATION IN INDOCHINA by James M. Phillips

The NCCJ International Affairs Committee, of which Prof. Yoshiaki Iisaka is Chairman, conferred with a group of visiting United Presbyterian Church leaders and others at the Aogaku Kaikan in Tokyo on Oct. 22, on the Southeast Asian situation after Vietnam hostilities have ceased or diminished. Among the visitors at the meeting arranged by NCCJ General Secretary John Nakajima were: Mr. William Thompson, chief executive officer of the UPC General Assembly; Mr. Josiah Beeman, director of the UPC Washington office; Rev. Donald Wilson, race relations secretary of the Presbyterian Commission on Ecumenical Mission and Relations; Dr. Donald Black, COEMAR's General Secretary-elect; Dr. Leopoldo J. Nilus, Director, and The Rev. Canon Burgess Carr, Executive Secretary of the WCC Commission of the Churches on International Affairs.

Recognizing that hostilities in Indochina may not be fully terminated for some time, the participants noted that "postwar problems" are already beginning to emerge. Among UPC participants, Thompson, Beeman, and Wilson had been visiting Southeast Asian countries on a mandate from their church's General Assembly prior to attending the Kyoto Conference on Religion and Peace, while Black was on a world trip to related churches prior to taking up his new COEMAR post. The former group reported that there was growing anxiety among people they visited in Southeast Asia that the gradual American military withdrawal might be followed by an increasing Japanese economic presence in the area. In either case, all participants recognized, there was the danger that the interests of the Southeast Asian people themselves might take second place to the concerns of the more powerful outsiders. In particular, what the visitors to Indochina noticed was the determination of the people there to formulate their own priorities in development. Vietnamese and others stressed especially the need for leadership training, and the hope that this could be done within the countries themselves.

The participants recognized that the very suggestion that United States and Japanese representatives might be doing planning on behalf of Southeast Asians could cause extreme anxiety, and hence that the wishes of the Southeast Asian peoples themselves should be made primary. There was also general agreement that consultation and action should be carried out on a multi-national and an ecumenical basis.

DEDICATION OF NEW "JAPAN CHRISTIAN CENTER" NOV. 5

Dedication service for The Japan Christian Center, new location for the National Christian Council and a number of other church bodies and Christian organizations, will be held Thurs. Nov. 5, at 11:00 in the 3rd floor of the Mass Communication Center of AVACO. Rev. Kiyoshi Ii, secretary of the Building Committee will preside.

ECUMENICAL CHRISTMAS POSTER AVAILABLE

A colorful poster that calls upon all to celebrate the birth of Christ at Christmas is available through the Japan Ecumenical Association, 28-5 Matsubara 2-chome, Setagaya-ku, Tokyo 156, for ¥40 a copy. The poster is both a call to celebrate Christ's birthday at church and a poster to be combined with an invitation to specific local Christmas events.

"BLACK, WHITE, RED AND BLUE" DRAMA PERFORMANCE

"Black, White, Red and Blue", the new drama of the Protestant playwright, Kaname Takado will be performed by the Dojinkai at Nihon Bijutsu Kyokai Hall, near Ueno Park from Nov. 5-8 (Nov. 5-7, 6:30 p.m.; Nov. 8, 2:00 p.m.). The drama features the judgment of a peace worker in the land of the dead after he was murdered by the police force. Since the statements of all four witnesses, as well as the deceased himself, differ the court is perplexed.



INCOCHI NC DENWA

Sixty persons attended the Oct. 16 pre-organization meeting of Inochi no Denwa, (a telephone counselling service), held in Tokyo, Oct. 16, at Wesley Hall, Aoyama Gakuin and asked that a formal organization, with appropriate name and personnel, be set up as soon as possible.

Dr. Kyohei Minaga of the Tokyo Union Theological Seminary, outlined the course proposed to train people manning the service in the art of listening and counselling. Other speakers were Dr. Akihiko Shinkai of the Japan Christian Medical Association, who has visited the Samaritan service in London and its Dusseldorf Germany counterpart; Mr. Minoru Tanabe of the United Church of Christ in Japan, concerned with financing the program, and Ruth Hetcamp, of the German Midnite Mission, who has taken the initiative in stimulating concern for this type of urban ministry.

Pamphlets about the program are available from Inochi no Denwa Renraku Jimusho, 2-33-8, Eifuku, Suginami-ku, Tokyo.

NATIONAL YMCA STUDENT COMMITTEE BECOMES A THING OF THE PAST

Evaporation of the national student YMCA committee but continuation of local and regional groups characterizes the current student scene, Jintaro Ueda, YMCA staff member, told NCC's Stan Manierre in a recent interview.

"Students are questioning things that come out of the past," explained Ueda, "and the national YMCA student committee, organized after World War II, is one of the things they brought into question." The death knell was sounded for the national committee when, at its annual meeting last January, the members could not agree on whether to continue the committee or not, and no new members were elected. Former members are not functioning now, bringing national activities to a standstill. The annual national Bible Seminar will be replaced by regional seminars.

Ueda cited Tokyo, Meiji, Waseda, Chuo, Rikkyo, Hitotsubashi and Seikei Universities as locations where local Ys are alive. Regional Ys are functioning well in the Tohoku, Chugoku, Shikoku, Kanto and Hokkaido, he said.

Ueda pointed out that Ys and Student Christian Movement groups on Christian-school campuses have suffered a similar fate as the identity of "the Christian student" has become increasingly vague. "Christian students must now rediscover their identity," he said. The Y is not keen on establishing a national organization unless the students themselves want it, "From now on grass roots SCM and YMCA activities will be stressed. "Staff members will be on the road much more, contacting these groups, the YMCA will also begin to include women in its program," he said.

LUTHERAN MISSIONARIES MEET AT RISSHO KOSEI-KAI

Seventy-five Lutheran missionaries from all Lutheran bodies in Japan and all parts of the country met Oct. 27-28 in Risho Kosei-kai facilities in Ome Renseidojo and Tokyo to study "Religion in Japan Social Structures."

Father Joseph Spae, Oriens Institute for Missionary Research, Rev. Kenneth Dale, Lutheran Theological Seminary, and Artist Tadao Tanaka spoke to the All Lutheran Free Conference. On Wednesday, missionaries took part in the hoza, counselling groups.



FATHER VERGHESE INSPIRES AND COMMENDS ASIAN CHURCH WOMEN

by Mrs. Michiko Okuda, National Federation of Kyodan Woman's Societies  
Delegate to the Asian Women's Conference

Ninety Christian women from 14 Asian countries plus 20 women from North America, Europe, the Middle East and Africa, met in the small town of Sukabumi, Indonesia, under the theme, "Who Is My Neighbor?" This was the Fourth Quadrennial Assembly of the Asian Church Women's Conference, an Asian ecumenical church women's organization within the structure of the East Asian Christian Conference and sponsor of the Fellowship of the Least Coin.

The highlight of the Conference was daily Bible study led by Father Paul Vergheze, principal, The Orthodox Theological Seminary, Kottayam, Kerala, India, formerly with the World Council of Churches. Father Vergheze stressed God's authority and His concern over all humanity--not only Christian churches. He warned us modern Christians that our Christian faith today has become "soft" and weak. We should seek true inner toughness, which comes only through struggle. Believing in God's authority and love assures us of true freedom--the freedom to serve others, our neighbors. Christian "neighborliness" sustained by confidence in God, should have no realm that is defined by race, color, ideology or even "religion." This concept of neighborliness captured the heart of every woman and guided the whole conference until the end.

Through discussion in the workshops we shared thoughts about concrete social, political and educational problems, such as malnutrition, illiteracy, economic exploitation, juvenile delinquency, including sex crimes, and also about what is being done, or should be done, by the churches to serve neighbors who are encountering these problems. The Japanese delegation presented such issues as "the problems of public nuisances resulting from a high rate of unplanned industrialization," "the government's tendency to control people's thinking," "the welfare of the atomic bomb victims," "the problems of Okinawa, which has remained a military base for more than a quarter of a century," "the government's proposed Yasukuni Shrine nationalization bill," etc.

The Conference recommended that church women be instrumental in reconstructing the churches so that the church may become more relevant to the whole society. It also encouraged cooperation with women's groups of other faiths in those regions where conflicts between religious groups exist. Some additional subjects touched upon in the recommendations include: a) helping all women become more economically productive; b) initiating a review of curriculum and educational methods; c) taking an active interest in political life, elections and decision-making d) helping young people develop discernment with regard to the world and one's "neighbors"; e) initiating and promoting adult education and literacy.

On the last day Father Vergheze said, "You Christian women may contribute to saving the whole world from disorderliness and despair. Women are, I think, gifted with such genuine personal qualities as obedience to God, humility, pride, the quality of loving others. You also know how to work using your own hands, which middle-class men have often forgotten." Maybe this is what even women themselves have ignored in the contemporary world.

The ACWC, the recommendations urged, should take a stand on basic issues and seek deeper involvement in the life of Asia Christian Service in Vietnam and Laos.

In addition to Mrs. Okuda, women attending the Conference from Japan were Mrs. Ycshiko Isshiki, Mrs. Masae Harada, and Rev. Atsuko Mori, participants, and Mrs. Masako Chkura and Mrs. Teiko Haseme, observers.



LUTHERANS-ANGLICANS STRUGGLE OVER URBAN EVANGELISM ISSUES IN ASIA

by George Olson, Lutheran World Federation Broadcasting Service

The Japan Evangelical Lutheran Church with the cooperation of the Japan Anglican Church and the Lutheran World Federation held an East Asia Consultation on Urban Ministry and Evangelism, Oct. 13-14. A total of seventy persons participated in the conference, which brought together churchmen from Japan, Taiwan, Hong Kong, Malaysia, Korea, Indonesia, and the United States. Meeting at the Japan Lutheran Theological College the delegates were confronted with the stark reality that in the process of urbanization many of the traditional church practices are not equal to the demands of the time.

Dr. Yoshinobu Kumazawa, Tokyo Union Theological Seminary, who lectured on "Urbanization and Mission" urged the churchmen to think of God's mission not only in terms of being sent. "God is calling us," he stated, "through the social conditions of men, to His mission." Elaborating on this, he pointed up the importance of the church as diaspora. "Perhaps some kind of double church membership can be devised to legitimize the Christian's relation to his traditional church home (ecclesia) and his Christian fellowships within other structures."

This need for new types of fellowship was felt by many delegates. Demak Hutagalung of the Batak Church in Indonesia surprised everyone when he said he shepherded 10,000 people in his congregation. By use of laymen this could be done. Kiyohiko Akehi, Yamaguchi Prefecture, asked why laymen cannot be used to fulfill the ministry in the diaspora, including preaching and administering the sacraments. Takenori Eguchi of Tokyo warned that the clergy must not think of having laymen help pastors, rather pastors must help laymen who share the priesthood with the clergy. "Seminary training" he urged "needs a reformation so that all the people of God can be equipped for ministry."

Conference members visited large industries in the Keiyo Industrial Belt at Chiba after which they visited the Tatsumi housing area and the Keiyo Cultural and Educational Center where Rev. Minoru Ishimaru, director, explained the activities of the center. Rev. Stan Manierre, Director NCCJ UIM also spoke on the problem of man in Urban Industrial Societies. The role of the mass media in the church's ministry was highlighted by Akatsuki Fujitake, lecturer at Gakushuin University. "Formerly mass communication was considered a one-way street," he explained "but not anymore. New technical developments are making two-way communication possible. The need to allow for self-expression by the audience is very important. You in the church should not think of evangelism as one-way propaganda, but in terms of marketing which thinks in terms of the customer."

Dr. La Vern Grose, editor of The Lutheran World, reported on the Assembly of the Lutheran World Federation. He saw change as the chief characteristic of the Assembly change 1) of focus, from inside concerns to outside; 2) of structure in the LWF; 3) of accent in ecumenical concerns to include not only the Roman Catholics and Orthodox but also other post-reformation churches; 4) from old to young leadership; 5) from homogeneity to heterogeneity in the concept of unity; 6) to emphasis on the third world, with greater representation on committees from Asia and Africa.

"KYCDAN NORMALIZATION" GROUP PLANS RALLY

A national group of United Church pastors and laymen, concerned with taking immediate and deliberate steps to return the Kyedan to "normal" functioning, in view of the series of events that have occurred since the extraordinary General Assembly last fall, have announced a national rally, to be held Friday, Nov. 23, from 10:00 in the morning to 6:00 in the evening. According to the invitation sent over in the name of Rev. Bunjiro Mori, the rally will be held at Misaki-cho Church, at 3-9 Misaki-cho 1-chome. Chiyoda-ku, Tokyo.